

Religious Intelligence.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. VIII.

From the Missionary Herald.

PALESTINE MISSION.

EXTRACTS FROM THE JOURNAL OF MR. TEMPLE.

From the Journal of Mr. Temple we make some extracts illustrative of the agriculture and of some curiosities, in the island of Malta.

March 25, 1822. This day visited the Old City, as it is called, distant from Valetta about seven miles. We are informed, that the road to that city passes through the most fertile part of the island. All the land on both sides of the road, was in a high state of cultivation. Luxuriant fields of barley in the milk, of vines beginning to unfold their leaves, of fig trees, almond and olive trees, some covered with blossoms, and others with green foliage; these altogether gave a most enchanting loveliness to the whole landscape. This is our first visit into the country. Our company consisted of eight persons. We rode in two carriages, each of them drawn by a single mule, whose master runs at his side, and urges him forward. During our visit at the Old City, we went into the church, built over the grotto, where, as tradition says, St. Paul slept when he was on the island. The church is not a very spacious one, but is held in great veneration. Beneath it is the grotto, in which stands the venerable Apostle in marble statue, as large as life. Formerly the viper was hanging on his hand; but not long ago some foolish person wantonly broke it off. On entering this grotto it is impossible to suppress all emotions of religious enthusiasm, if one can believe that it once heard the prayers, and gave rest to the wearied limbs, of the Apostle.

From this church we proceeded to the catacombs. These are immense subterraneous vaults cut out of the rock, of which the island is composed. We entered them through a narrow passage, each of our number bearing a lighted wax taper, and following a guide who is acquainted with these dark and silent regions. Different opinions are entertained concerning these immense caverns. Some suppose they were made to be the habitations of the living, in times of danger and war; but others think they were prepared as dormitories for the dead. It is said they extend the whole way from the Old City to Valetta. They are divided into cells much better adapted for the repose of the dead,

than for the dwellings of the living. Whatever may have been the purpose, for which they were made, it is certain that they are at present the mansions of the dead; for I saw in them different bones of the human frame, some in a good degree of preservation, and others mouldered almost to dust. In this subterranean world we saw a church, where, without doubt, religious worship has been, at some period or other, celebrated according to the forms that prevail in Catholic countries. It is dangerous to lose one's guide in these caverns. Not many years ago, it is said, several young persons had the curiosity to enter without a guide. They entered and were lost in the gloomy labyrinths, and to this day have not been found. This event has led the government to shut up several of the passages, that a similar event may not occur again. We spent about half an hour in traversing these possessions of the dead, and then came back to inhale the pure air and greet the cheering light of that world, which was made for the living.

He next visited the college, which contained 60 scholars. His reports concerning their appearance, is unfavourable.

The library, which was shewn us, was small; consisting principally of the writings of the Latin fathers. Greek is not studied by any of them. Almost all the students are preparing to become priests. The other learned professions are not much encouraged here.

The Old City, in which the college is situated, contains between three and four thousand inhabitants.

May 22. In a walk into the country, I was much amused by seeing the people gathering the barley harvest. The men and women were pulling it up by the roots, as they pull flax in America, and then binding it in bundles, and throwing it in leaps. I am surprised at the change effected in the face of the country, within a few weeks. Eight weeks ago the fields were green, and ten thousand beautiful flowers every where appeared; now every flower is withered and dead, and the whole country has the aspect of sterility. Vegetation is generally dead here, during the summer, except in the gardens, which are daily watered. The beasts are fed on green grass in the winter, and on dried grass through the summer. The grass has come to maturity before the middle of

May, and before the end of the month all kinds of grain are ripe and gathered.

July 16. Again went into the country. The farmers were getting out their barley, which is laid upon the ground, within a circle of perhaps thirty feet in diameter, and trodden out by cattle. I noticed that, contrary to the law of Moses, they muzzled the mouth of the ox. I saw large fields of cotton, and melon vines and melons in great abundance. They were green and flourishing, though not a drop of rain has fallen for more than two months, and all the rest of the country is parched with heat and drought. I have not seen a plough in Malta; though it is used. They prepare the ground for the seed, chiefly by means of the mattock.

Sept. 1. Last Sabbath we opened a Sunday school in our house for the benefit of the English children belonging to our little congregation. We are happy to find among our juvenile pupils, six Maltese children, and a little Jewess, together with about thirty English children. We are assisted in this enterprise by the labors of our pious friends. Much difficulty was anticipated in establishing such a school; but we have been most happily disappointed in meeting with very little.

22. To day our little Jewess wished to read with some young Misses, who were reading to me in one of the Evangelists. I took her Bible, which was Italian, and pointed to the chapter where they were reading; but as soon as she discovered, that it was in the New Testament, she seemed alarmed and said, 'Questo non e buono.' That is, this is not good; and I could not persuade her to read more than a verse or two. It was afflicting to me to find this little creature beginning to display the same prejudices against the New Testament, which have distinguished her forefathers. We regard it, however, as a peculiarly auspicious circumstance, that her parents are willing to send her to be taught by Christians. She is about twelve years of age, reads and speaks only Italian, has apparently a good disposition, and her lessons are always thoroughly committed to memory. The Jews are held in great contempt among the Maltese, and it is not long since they were forbidden to lodge within the walls of this city.

A letter from Mr. Temple, dated April 25th, states, that they have not only printed in Italian the tracts mentioned a p. 212 of our last number; but, also, that they have printed editions of the following tracts in Greek; viz.—"The Negro Servant," "William Kelley," "Tract on Eternity," "Payson's Address to Mariners," and "Short prayers for every day in the week." They have

also in the press a tract on Redemption. An edition of "the Dairyman's Daughter" had been printed in Greek, and they had just completed another, of 1,000 copies, in Italian. Mr. Temple considers the first cost of these Tracts less, even than that of the tracts of the American Tract Society.

MISSION IN CEYLON.

PANDITERIPO.

Journal of Dr. Scudder.

Jan. 20, 1821. Preached three times to day on the subject of idolatry. At Matherkel I began my discourse by telling the people, that I saw many cocoanuts on my way, and asked them if they worshipped cocoanuts. They answered in the negative: to worship cocoanuts was folly, I asked them, why they worshipped pieces of wood or stone. A man, who formerly opposed me, hung down his head, and could make no reply. Another pleaded custom as a reason for their worship.

25. This afternoon while labouring among the people, a man told me, that I worshipped books. This opinion has probably obtained, in consequence of their having seen books used in the courts of justice, or by us in our preaching. My interpreter has informed me, that a number of ignorant people believe this.

Tour of Usefulness.

Point Pedro, June 9. On Tuesday morning last, in company with Mr. Koch, three of my boys, (Griffin, Gautier, and Willis,) my interpreter and his cook, together with four coolies,* I set out from Panditeripo to come to this place. We reached Copay, four or five miles from Oodooville, about nine or ten o'clock, and being much fatigued we stopped several hours to rest in an uninhabited house at that place. In the afternoon, we separated into three companies, and went out among the people to sow the seed of the word. We distributed 40 tracts, and nine short scripture extracts† among them. In the evening went to Poctoer, about five miles farther. We arrived about eight o'clock. While walking by moonlight, it was a sweet reflection, that I was engaged in a work, which had the approbation of my God. O how thankful should I feel to the great head of the church for calling me to labor among the heathen. I trust I

* When we travel in this country, we take our cook, our food, and cooking utensils with us. We are therefore obliged to employ several coolies. One of them acts as cook.

† These extracts consisted of the Sermon on the Mount, Parables, &c.

envy not those who dwell in palaces. I envy not those who are settled in parishes at home. It shall be my joy to spend and be spent among the heathen.

10. How delightful the privilege to labour for Christ. O that the consideration, that I am permitted to engage in this blessed work, might induce me to live near my God, and devote myself unreservedly to his service. I long for more zeal; more of the spirit of Him who loved and who died for me; more of that earnestness of spirit in prayer, which Moses and Jacob and Daniel had. Prayer is one of the most powerful engines, which can be used in destroying the kingdom of the god of this world. Without it, we shall labour in vain. Without it, Missionary Societies will send forth heralds of the cross in vain. Without it, those, who contribute of their substance to send the gospel to the heathen, will contribute in vain. One great reason, perhaps, why so few heathen are gathered into the fold of Christ, is because the people of God plead no more with him, in their closets and in the social circle, for his blessing. Christians may expect, that, because they have made great exertions in sending many missionaries to the heathen, hundreds and thousands of conversions will take place. But God, who seeth not as man seeth, will frown upon all their doings, unless their exertions are accompanied with earnest prayer.

11. Set off from Point Pedro this morning, and reached Warrenie at a quarter past ten o'clock. The distance is about eight miles. As the people at Point Pedro are situated where the gospel is preached, and as I had but few tracts left, we distributed none of consequence until we came into this district, where the voice of the ambassadors of the Prince of Peace is seldom heard. In consequence of having so few tracts, Mr. Koch, my interpreter, and myself, have been busily engaged to day in writing the plan of Salvation on the blank leaf of the scripture extracts, with which I am now, through the kindness of Mr. Mooyart and Mr. Bott, well supplied. On my way here, I stopped to address a number of young women, who were on their way to the Bazar, with their cocoanuts for sale. Gautier, one of my boys, stopped at another place and addressed a number of women. He communicates religious truths with great facility.

12. At Eledoematal we distributed 27 scripture extracts and 14 tracts. At five o'clock we set out for Mogomale, and passed through a dreary jungle inhabited by wild beasts, elephants, tigers, wolves, and

other animals. With the exception of one or two jackalls, we saw no wild animals. They had a strict charge from our divine convoy not to injure us. The sand in the jungle was exceedingly heavy, and it was nearly dark, when we arrived at the house of the maniger.

13. Set off for Catchay, where I arrived after a very unpleasant walk the greater part of the way through jungle and sand. Here and there in the gungle we found a house; for the poor people will inhabit even the haunts of wild beasts. Their houses are guarded by a hedge. The animals most to be dreaded, are the elephants, whose strength is such, that they throw down cocoanut and palmyra trees, sometimes proving destructive of life. We passed some trees yesterday, which they probably had prostrated. We dined under a large tree, near the place where the old church stood, and in the afternoon set out again to visit the people.

19. Arrived home last evening, rejoicing in the goodness of God, who has restored me, in good health, to my family.

The whole number of scripture extracts which we distributed, were 332, together with about 550 tracts. The word of life is now in the hands of many precious and immortal souls. What is to be the result, is known only to infinite wisdom. I regret that I had no more of these little messengers of truth to distribute. They are of great importance to us when we itinerate. The people in general will read them, and what they read they will probably remember better than they will our conversations. Some, to whom tracts were offered, were afraid to receive them, thinking they were some order of government. From 12 to 15,000 short tracts can be written for 100 Spanish dollars. The printed tracts are, however, more desirable, and large funds are needed to print that variety, which we should be glad to circulate.

During my journey, I was treated very kindly by most of the natives. With two exceptions, they would receive no compensation for the little comforts, with which we were supplied.

The Catholics.

Sept. 17. I feel great encouragement to labour among the Catholics. I went yesterday to the house of a young Catholic at Chillallee, who had previously been very attentive to what I had said to him. I took the first part of the New Testament with me, and had the 19th chapter of John read to him. He afterwards followed me

from place to place, and was joined by another young man, who also was attentive to what I said. One of them asked, whether a person who went to hell, could not get out after ten years. I have lately had some Scripture extracts written upon the olla, and send out my boys to read them to the Catholics. These extracts are taken from three of the Evangelists, and give a particular description of the sufferings and death of Christ.

A Second Tour.

28. On Saturday afternoon, in company with Mr. Koch, three of my boys, (Gautier, Willis and Brittan,) my interpreter and his cook, together with three coolies, I left Panditeripo to visit the islands of Caradive and Uratturai. We reached Caradive about half an hour before sunset, and finding we could reach Uratturai that night, I determined to spend the Sabbath there.

The cholera has lately raged in this island, and, among others, two Catholics have died who had heard the Gospel preached by me. One of them was formerly a patient of mine. He staid at Panditeripo some time. The other was one of five Catholics, who attended church in August. I am not without the hope, that he has gone to a better world. The day before he died, (as his nephew informed me,) he particularly spoke about the interview he had with me on that day, and of the kind treatment he received from me. He spoke about my conversation with him, and wished that his son might be sent to learn English with me. His nephew told me, that he repented of his sins and gave his soul to Jesus, and said that he was going to glory. I am gratified to think, that he remembered what I had said to him. I learn from this, the importance of sowing the seed of the word. We know not but that some of the poor heathen, who hear about the only Saviour, may, in their dying hours, remember what we have told them, look to Jesus and be saved. Mr. Koch spent a very pleasing afternoon among the Catholics. They seemed anxious to hear what he had to say. Many followed him (the greater part of whom were women,) from one corner of the street to another, in groupes of forty or fifty, and seemed attentive to what was said. All, to whom he gave tracts and scripture extracts, received them thankfully, and promised to read them with attention.

On Monday morning, we continued our visits from house to house, and distributed

tracts and books among the people. Little did I imagine, that I should meet with so much success among the Catholics. I distributed about eighty Catholic tracts.

Provision for the Circulation of the Scriptures.

Oct. 3. I rejoice to say, that, at a meeting of the Bible Society at Jaffnapatam this morning, a resolution was passed, to request the Colombo Bible Society to print 4,000 copies of the Gospel of St. Luke for the Tamul district. The children of God, who contribute to the support of the several missions in this place, will rejoice, that we have the prospect of distributing so many copies of such an important part of the word of life among the people. We also expect to have 24,000 scripture extracts published soon by the same Society. A Bible Association has been formed among the natives, which bids fair to be useful. The magistrate at Mallagum, G. H. Speldewinde, Esq. has lately been making exertions to form another similar association.

Nov. 17. To day I went to Mallagum to attend the formation of a Bible Association among the natives. A number of respectable native men were present. There are now three institutions of this kind in the Tamul district. One at Mallagum, one at Jaffnapatam, and one at Ponnoreen. Several of my boys have become subscribers. They earn the amount of their subscriptions, which is about two cents a month, by writing tracts. A gentleman from Denmark, who, previously to his coming here, had travelled from that place to Calcutta by land, was present. He made a donation of twenty six dollars to the Society.

From the Missionary Herald.

SANDWICH MISSION.

LETTER FROM THE MISSION TO THE CORRESPONDING SECRETARY.

We received the letter, from which the following extract is made, just in time for a place in this number. It is dated *Honoruru, Jan. 11, 1823.*

We are happy to learn, that so great a proportion of the number to be sent to us, are destined to *preach*; as the field is now much more widely open for that kind of labor, than it has at any period appeared to be. The king, two days since, in a communication to the mission written by his own hand, and sent in at the public examination of the school, expressed sincerely his desire, that all the chiefs of all these islands might listen to the words of the preachers, learn the will of Jesus Christ,

and be saved by him. You will not understand this declaration of the king as a profession of cordial faith in Christ, or of love to his cause; but simply his approbation of our design to *preach*, and a wish that his chiefs may attend to what we may say, in order to make the experiment whether they can obtain the benefit we propose.—But even this we regard as a very desirable advance made by the king at the very time *he* and *we* are expecting soon a large reinforcement of the mission; and as we know of no direct opposition on the part of any chief, but rather a general desire, certainly among the principal chiefs to be instructed, we consider the way fairly open for the *teachers* in the reinforcement.

Since our last letter, Taumuarii and Kahumanu, have returned from Taiwai, and continue their attention to instruction.—Taumuarii left orders for a school to be collected at Hanapepe, under Mr. Ruggles's instruction, who has with his family removed to that place, expecting one of the recruits soon to join him there.

Brother Whitney writes, that he expects soon to have the superintendence of a school of 50 pupils at Waimea, under the particular patronage of the present superintendent of Tauwai.

On the 9th inst. we had an examination of our schools at this place, which now comprise more than 200 pupils, most of whom appeared in decent order at the chapel, with a good number of spectators. Mr. Thurston conducted the examination, which was, in our view, more flattering, than any former one. Not less than 12 chiefs attended. The king's brother, Kauikioule, and his sisters, Nahienacna, and Opiia, one of the wives of the late king, with her present husband, Laanui, bore an interesting part of the examination. Nor was the king's copy-book, with its fair, neat pages, and his communication before alluded to, which was read to the assembly, less interesting. The assistant teachers, five in number, appeared at the head of their respective schools, and assisted at the examination. The queen recited about half of Watt's catechism. Kahuhu read with fluency a passage from the Bible.—Two others presented their first essay on composition; and Naihi handed in a declaration, written in his own hand, containing four words—"Aroka au ia Jehovo."—*I love the Lord*. Opiia exhibited fair hand writing, and so did many others. Honorii gave an address to the pupils, and Mr. Thurston closed the exercises with prayer.

From the Missionary Herald.

MEMOIR OF THE REV. JAMES RICHARDS,

AMERICAN MISSIONARY IN CEYLON, WHO DIED
AUGUST 3, 1822.

MR. RICHARDS was born in Abington, Mass. February 23, 1784. He was the second son of James Richards, Esq. While quite young, his parents removed to Plainfield, in the same state. His early education was strictly religious; and during a season of special seriousness, under the ministry of the Rev. Moses Hallock, the pastor of that church, he became a hopeful subject of divine grace. He was then about thirteen years of age; but he did not unite himself with the visible church until six years after this time. The following paragraphs are extracted from the memoir.

"Being a young man of respectable talents and ardent piety, he was early desirous of obtaining a liberal education, that he might be prepared to preach the Gospel of reconciliation. But his father, having a family of seven children, did not feel himself able to dispense with the services of James, who was then his eldest son, (an elder brother having died in infancy,) and to give him a public education. In these circumstances, his desires to devote his time to the studies preparatory to a collegiate education, could not be gratified, till he was nearly twenty years of age. At the age of twenty two he became a member of Williams College. During the whole course of his education, such were his pecuniary circumstances, that he was under the necessity of submitting to many privations. These reflect honour upon his Christian character, as he submitted to them, from a strong desire to promote the best interests of his fellow men.

"While a member of college, his classical acquirements were respectable, and, in the mathematics, he excelled. But it is less on account of his attainments in literary and scientific knowledge, that he is deserving of esteem, than for his love of order, his correct deportment, and the bright example, which he set before his fellow students. During his residence in college, a revival of religion took place. He laboured among the students, with diligence, prudence and zeal, and became the instrument of good to many of them. It was in college, that he became acquainted with the beloved and lamented Samuel J. Mills, who was his classmate. A very intimate and endeared friendship was early formed between these kindred spirits; a friendship, which continued through life, and which, it is believed, has been resumed, and is to be perpetuated, in heaven.

"It is already known to many, that Mr. Richards was among the first in his native land, who sacredly devoted themselves to the cause of missions among the heathen. This he did at a time when the subject of foreign missions had excited little attention in America; and before any, except that little band of brethren, (of whom he was one,) mentioned in the life of the Rev. Samuel J. Mills, had thought of making it a *personal* concern. It was here, that they examined the subject together. It was here that they so often retired from the sight of the world to some consecrated spot for fasting and prayer, that they might seek divine direction, and find a door of entrance among the heathen. From that time, he steadily pursued his object, amidst many delays

and discouragements, which would have diverted any less devoted mind from its object.

In 1809, he took the degree of Bachelor of Arts, and the same year became a member of the Theological Seminary at Andover. Here he laboured with diligence and success in concert with Mills, and several other of his brethren, in promoting a spirit of missions among the students in the Seminary; and, also in the Christian public, by the distribution of many books and pamphlets on the subject of Missions.

"In June 1810, Mr. Richards was one of that little company, five in number, who presented to the General Association of ministers in Massachusetts, the Memorial on the subject of missions, that led to the formation of the American Board of Commissioners for Foreign Missions. As Mr. Richards' name, however, does not appear in the Minutes of the General Association, it may be proper to state the reason of its omission. The subject of foreign missions being comparatively new, at that time, in America, it was thought by the members of the Association, that *four* was a sufficient number to be presented, in the first instance, before the Christian public, as devoted to that cause. Mr. Richards' name was, therefore, erased, because the others, with the exception of Mills, were his seniors in the Theological Seminary, and would be sooner prepared to leave their country on a foreign mission. But although their junior in his collegiate standing, he was second only to Mills in having solemnly devoted himself to this great and glorious object. His heart was much set upon it. As a proof of this, it may be proper to mention, that, for several years after he had formed the resolution of becoming a missionary to the heathen, he had no other prospect of accomplishing his object, than that of working his passage to some part of the gentile world, and of casting his lot among the heathen. This he fully intended to do, in case there was no other mode of accomplishing his object.

"As an evidence of his strong attachment to this cause, the following brief extracts are selected from his journals.—'I feel that I owe ten thousand talents, and have nothing to pay. The heathen have souls as precious as my own. If Jesus was willing to leave the bosom of his Father and expose himself to such suffering here below, for the sake of them and me, with what cheerfulness should I quit the pleasures of refined society, and forsake father and mother, brothers and sisters, to carry the news of his love to far distant lands; let me never consider any thing too great to suffer, or any thing too dear to part with, when the glory of God and the salvation of men require it.' Again; 'I hope to use my feeble efforts in disseminating the word of eternal life in the benighted regions of the east. But I feel a deep conviction of my own weakness and dependence on God, and the importance of being qualified for this great work. May the Lord give me strength and grace! I feel as though I should be greatly disappointed, if I should not be permitted to preach Christ to the poor pagans.' At another time he writes: 'There is some prospect, that peace may soon be restored to our country, and I hope ere long to join my missionary brethren in the east. My heart leaps with joy at the thought. I long to preach Christ to the heathen. But the burden of my prayer of late has been that I may be prepared to act the part assigned me.'"

In September 1812, Mr. Richards finished his theological studies at Andover, and became a preacher of the Gospel. In November following

under the direction of the American Board of Missions, he entered the Medical School at Philadelphia, where, for nearly two years, he prosecuted his studies with commendable diligence and good success. While in that city, he had many opportunities of preaching to destitute congregations, and in parts of the city where the stated means of grace were not enjoyed; and, in conjunction with the lamented Warren, was afterwards employed for a considerable time as a missionary in the suburbs of the city. He took the degree of Master of Arts, in 1814; and spent a considerable part of the next year in preaching to a people, who, previous to his going among them had been much divided; but in consequence of the blessing of God on his labours were united again, and enjoyed a pleasing revival of religion. They then urged him to remain and become their pastor; but his previous engagements rendered it improper, in his view, to comply with their request.

"In May, 1815," says his biographer, "he was married to Miss Sarah Bardwell, of Goshen, Ms. and on the 21st of June following, was ordained at Newburyport, in company with Messrs. Mills, Warren, Meigs, Poor and Bardwell, and expected soon to sail for Ceylon. About this time, he made the following entry in his journal, expressive of his attachment to the missionary work. 'What shall I render to the Lord for all his mercies; especially for affording me a near prospect of commencing the work, on which my heart has been so long and so constantly set! For more than seven years, I have had one uniform desire of spending my life among the heathen. If I know my own heart, I do wish to spend and be spent in preaching the glorious Gospel of Christ.' Though he expected to sail in a few weeks after his ordination, several circumstances occurred to prevent the sailing of the vessel until the 23d of October. At that time, in company with eight missionary brethren and sisters he embarked in the Dryad for Ceylon. When asked, afterwards how he could refrain from weeping at the time of leaving his native country, and all that was dear to him there; replied, 'Why should I have wept? I had been waiting with anxiety almost eight years for an opportunity to go and preach Christ among the heathen. I had often wept at the long delay. But the day on which I bade farewell to my native land was the happiest day of my life.'

"The Dryad had a favourable voyage of five months to Colombo. Mr. R. a short time after his arrival, was attacked with an inflammation of the eyes. Not being sufficiently aware of the debilitating influence of a tropical climate, he, in order to remove the inflammation, probably reduced his system too low. This, in connexion with much fatigue, in removing from Colombo to Jaffna, doubtless laid the foundation of those pulmonary complaints, which finally terminated in death. He arrived in Jaffnapatam about one year after leaving America, and in a few months removed to Batticotta, where he was associated with Mr. Meigs. Here, although his health was feeble, he laboured with diligence in superintending the repairs of the buildings at that station, and in preaching to the natives through an interpreter. But in September 1817, he was obliged to desist from preaching and from study, in consequence of a cough and weakness of the lungs. A visit to Colombo, having been obviously very beneficial to his health, it was thought expedient for him to repeat the visit; and eventually to accompany Mr. War-

ren, then at Colombo, to the Cape of Good Hope. In April 1818, the two brethren set sail from Colombo, and in July, they arrived at Capetown. There the beloved Warren took his departure for a better world, and left his friend and brother to pursue his earthly pilgrimage alone. They had, for a long time, been united in the closest bonds of Christian friendship. From the state of Mr. Richards' health at this time, it was thought that the period of their separation could not be long. He remained at the Cape about four months. During the first three months of this period, his health and strength were much improved, and he entertained raised expectations of final recovery. But during the last month, his symptoms took an unfavourable turn. He raised considerable blood from his lungs. His cough, also, became much worse; his strength failed very fast, and he entirely lost his voice. During the greatest part of these four months, he lived in the family of John Melville, Esq. the kind friend of Missionaries, and of all who love our Lord Jesus Christ in sincerity, where he was pleasantly situated, and received every attention, which it was in the power of the family to bestow."

In the latter part of November, he embarked, in company with the Rev. Mr. Traveller and his lady for Madras, where he arrived about the middle of January. The kind attentions of his fellow passengers contributed to his comfort and health; and in Madras he found many friends. He next proceeded to Colombo; and from thence he went by water to Jaffnapatam. Though the distance from this place to Batticotta is but seven miles, yet, as he was obliged to travel it by land, he performed the journey with difficulty. For a season, he considered himself, and was considered by his brethren, as near death. But in August 1819, his symptoms were more favourable, and not long after, he recovered a considerable degree of health and strength. He then commenced visiting the native free-schools connected with the station; and was able, by means of an interpreter, to inspect the studies of the boys, and to communicate to them religious instruction.

"Early in April 1820," says the memoir, "he began to recover his voice, so as to be able to speak loud for the first time (except for a few days on his voyage from the Cape to Madras,) for more than seventeen months. During that month, he was able to take considerable exercise on horseback, as well as to use more stimulating food and drink. By these means, his health and strength were visibly improved. From this time until May 1821, there was but little alteration in the state of his health. During that year he did much for the benefit of the mission, not only by his counsels and prayers, but by active labour as a physician, both to the souls and bodies of this people. He was remarkable for his diligence in business, as well as fervency in spirit, labouring sometimes beyond his strength."

After the death of Mrs. Poor, he became considerably more unwell, partly in consequence of fatigue during her sickness: and he never again rose to that degree of vigor, which he had enjoyed for the year previous.—But we must hasten to the closing scene, as described in the memoir.

"On the evening of the 29th of June 1822, he was attacked with severe pain in his right side, which continued several hours. From this time the commencement of his last illness may be dated. The pain in his side returned, on the three following days, and on Monday the 1st of July,

it was excessively severe, and continued nearly six hours. It was to be hoped, that, in view of his protracted illness, he would be permitted quietly to descend to the grave. But, the 'Lord seeth not as man seeth;' and, in this case, his brethren had a pleasing illustration of the truth 'that the Lord doth not afflict willingly nor grieve the children of men.' The necessity and utility of the severe suffering, to which he was subjected, were in a good degree apparent even to us. They were evidently the means of relieving him from that state of mental imbecility of which he had much complained, and of rousing to rigorous exertion all the powers and faculties of his soul. While thus awakened by this powerful stimulus, the Lord was pleased to manifest himself unto him in a special manner, as the God of all consolation, as an infinitely glorious Being, and the object of supreme desire. He was favored, at that time, with unusually elevated conceptions of the character of God, and with correspondent affections of heart. He afterwards repeatedly remarked, in reference to these seasons of suffering, that such were his views of the divine character, and so desirable did it appear to him, that God should be glorified by all his creature, that he felt willing that his sufferings should be continued, and even increased, if it were necessary to promote any glorious designs of his heavenly Father; and that his sufferings were so evidently the means of rousing his mind to those sublime and heavenly contemplations, that he was in a degree reconciled to them, and disposed to regard them as a proper occasion of thanksgiving. It is evident, that these seasons of severe pain gave a character to the whole remaining course of his sickness; and that they were the means of increasing his happiness and his usefulness, during the last week of his life.

"On the 19th of July, his symptoms became more alarming, and his distress from nervous irritation and difficulty of breathing, became very great; so that it was necessary for several persons to be constantly employed in brushing and fanning him. He begged us to pray, that he might have more patience, but observed,—'It is good to suffer. It gives me some faint idea of what my Saviour bore for me. Thanks, eternal thanks to that Grace, which snatched me from the jaws of the devourer! When I get home, how will I sing the praises of Him, who will have washed away all my sins! Crown him, yes, I'll crown him 'Lord of all.' That hymn, which begins, 'All hail the power of Jesus' name,' was ever a favourite one, and he often requested his brethren and sisters to sing it to him.

"On the morning of August 2d, Mrs. Richards rose early to relieve the brother, who had watched with him, and found him very quiet and comfortable, having rested better than usual. He spoke much of the goodness of God to him, and expressed a hope, that he should not repine when called to suffering. A season of severe coughing, soon came on, which affected him very much. Soon after this, he lost his appetite, and his cough rendered him unable to take stimulants, so that his strength failed fast. The fainting, and the distress for breath, accompanied with great nervous irritation, seemed too much for his feeble body to sustain, and he cried out, "O Lord deliver. O Lord Jesus come quickly. If this be dying, I must say, the pains, the groans, the dying strife. Lord, is it not enough?" In the evening of the same day, when Mrs. Richards went to take leave of him, she asked, as was her custom,

whether she could do any thing more for his comfort before she retired. 'Yes,' he answered, 'commend me to God and to the word of His grace, who is able to keep me from falling, and to present me faultless before the presence of His glory with exceeding joy.' This was said with a trembling voice, and with many pauses. A little before 11 o'clock, she returned to him, and he asked why she came so soon? She told him, that she found it difficult to sleep while he was so distressed. He replied, 'I am more quiet and do not need you now? yet I feel great pain in my breast. I have a new feeling there.' She told him, she thought his symptoms indicated a speedy termination of his sufferings; and perhaps that was the last night. 'Well, my dear,' said he, 'you will unite with me in thanking God for so pleasant a prospect. Retire to rest and gain strength for the trial.' About three o'clock on the morning of the 3rd, he sent for his wife, and when she came, she found him in great bodily distress. Soon after this, in a season of fainting, he said, 'Now I shall go.' At half past four o'clock, Dr. Scudder was sent for. About five, he was again in great distress, when it was thought he was dying. Reviving a little, he said, 'This is hard work.' Immediately after this, his teeth began to chatter, his pulse become indistinct, and his breathing very irregular. A little before seven Dr. Scudder arrived, and approaching his bed, said, 'Well, brother Richards, it is almost over.' Joy beamed in his countenance as he looked up and said, 'yes, brother Scudder, I think so—I hope so. O Lord Jesus, come quickly!' After drowsing a few moments, he took an affectionate leave of his afflicted wife, and observed, 'I have long been giving, you my dying counsel and advice, and have now only to say *farewell!* The Lord bless you.' Shortly after, Dr. Scudder observed that he might possibly continue a day or two longer. Mr. Richards with a look of disappointment, replied, 'No, brother Scudder, no; I am just going.' Soon after, 'I have now clearer views of the Saviour than before. O, He is precious.' About half past ten o'clock, he revived a little, and was able to speak more distinctly. On being asked, what were his views of divine things, he replied; 'Not so clear; I still feel that I see through a glass darkly. But soon, yes, *very soon*, face to face.' He then inquired for James, his only child, who was standing at the head of his bed. Taking him by the hand, he said, 'My son, your papa is dying. He will very soon be dead. Thou, my son, remember three things. Be a good boy; obey your mama; and love Jesus Christ. Now, remember these, my son.' He, also, gave him a small pocket Testament, and told him to read it much and obey it. His whole appearance was such as to denote, that his last moments had arrived. Dr. Scudder had, for a few moments, left the room. Looking round upon those present, he said 'Tell brother Scudder, *going*,'—and spoke no more. He continued to breathe, for a few minutes, and then quietly fell asleep. His brethren and sisters present united in singing a hymn, and in offering up a prayer to God, expressive of the mingled emotions of joy and grief excited by the occasion.

"On the following day, which was the Sabbath, the members of the mission assembled at Tillipally, and after attending to some appropriate religious exercises, committed the remains of their departed brother to the grave, in assured

hope of a glorious resurrection, when *this corruptible must put on incorruption; and this mortal must put on immortality.*"

CHRISTIAN LIBERALITY.

Address of the Presbyterian Church in Cork, to his Grace the Archbishop of Cashel.

The documents which we subjoin, comprising the address of the Presbyterian congregation of Cork, to the archbishop of Cashel, and his grace's answer thereto, possess peculiar interest; indeed we may add importance, at the present moment. It is soothing, in the midst of the religious strife which is waging in that unhappy country, Ireland, to find at least one denomination of Christians claiming for themselves, and conceding to others, the right of exercising conscience in all spiritual matters; and paying a tribute of approbation to the instructive lessons of kindness and conciliation, which lately proceeded from the distinguished prelate whom they have addressed. It is equally, if not more gratifying, to witness the kindred spirit which prevades the reply of this distinguished personage. We do not think the visitation charge of his grace made a greater impression on the public mind than this brief, but beautiful record of true Christian feeling and opinion.

[London Paper.]

"May it please your Grace,

"We the ministers and elders of the Presbyterian church in Cork, assembled in our first annual vestry since your grace's arrival in Ireland, beg leave to offer to your grace our respectful congratulations on that event.

"Dissenters, for conscience sake, from that national church in which your grace enjoys an elevated rank; yet firmly believing that the seeds of salvation are sown in every church which confess that Jesus Christ is Lord to the glory of God the Father, and that it is of far less importance to any society of Christians to say that 'they are of Paul,' they are of Apollos,' they are 'of Cephas,' than they are 'of Christ;' we feel ourselves called upon to express our approbation of those sentiments of Christian charity and love breathed throughout your grace's primary visitation charge; sentiments which must characterize the first act of your grace's arch-episcopal functions, not only as an admonition worthy of distinguished literary talents, but also honorable to the feelings of your grace's heart.

"The liberal and enlightened views of Christian brotherhood which that admonition holds to all the disciples of the Lord Jesus Christ are calculated to calm the tumults caused by the bursts of intemperate zeal; to repress that spiritual intolerance so unbecoming in the Christian minister, and to inculcate in the minds of all those who are labouring in the vineyard of their great Master; that as they are fellow travellers through a world of trial, they are fellow sharers of errors, weaknesses and infirmities; and though differing in opinion in what your grace has denominated 'forms not essential to salvation,' yet are they fellow worshippers of the same God; fellow expectants of the same mercy, through a Redeemer, and therefore dwell in the unity of the spirit and the bond of peace.

"Although fully conscious that your grace, in the discharge of your high pastoral duties, 'seeks not the praises of man, but the praise of God;' yet residing within the bounds of your grace's arch-episcopal jurisdiction, we cannot refrain from thus publicly expressing our sentiments of grateful respect, and assuring your grace of our unfeigned wishes that you may enjoy, in this world, health, prosperity and peace; and may finally inherit the promise of your Redeemer, where they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

To which his Grace returned the following answer.

"Permit me to assure you, that I am very much flattered by your kind congratulations on the commencement of my connexion with the province of Munster.

"Conscientiously attached to the established church, I cannot but feel a particular gratification in the candid approval of those who as candidly dissent from it.

"In this our imperfect state of being, it is impossible for us to think all alike; our minds take various bents from education, habits, and numerous external as well as internal causes, not always subject to our control; so that it seems almost as unreasonable to quarrel with each other for the differences in our opinions, as for the differences in our statures, complexions and features.

"Amid the din of parties and the ebullition of sectarian zeal; of that zeal, I mean, which would appropriate the character of God's elect to one denomination of Christians alone, it is pleasing to wit-

ness the avowal of more liberal principles. We are *not* all members of the Church of England, but *we are all members of the church of Christ*; and I cannot but rejoice to find that the ministers and congregations of the Presbyterian church in Cork participate with me in what appears to their minds, as well as to my own, the genuine feelings of Christian charity and benevolence.

R. CASHEL."

NEW-HAVEN, AUGUST 16.

ACADEMIC RECORD.

At the annual commencement of Columbia College, on the 4th instant, the degree of Bachelor of Arts was conferred on twenty-nine young gentlemen.

The degree of Doctor of Divinity was conferred on the Rt. Rev. John S. Ravenscroft, Bishop of the Protestant Episcopal Church of North-Carolina; and on the Rev. Chauncey Lee, of Coebrook, Conn., and the degree of Doctor of Laws on the Hon. Ambrose Spencer, late Chief Justice of the Supreme Court of New-York, the Hon. John Savage, present Chief Justice, and the Hon. Edward Livingston, of New-Orleans.

Western University of Pennsylvania.—The first Commencement in the Western University of Pennsylvania, at Pittsburgh, was held on the 4th of July. The class who had completed their course of study consisted of three, on each of whom was conferred the degree of Bachelor of Arts. We understand all of them intend studying for the ministry. The instruction in this institution is given by three of the Clergymen of Pittsburgh, viz. the Rev. Dr. Bruce, Principal, the Rev. Mr. Black, Professor of Languages, and the Rev. Mr. McElroy, Professor of Rhetoric.

PENOBSCOT INDIANS.

A Society has been formed in Bangor, Me. for the purpose of promoting the civilization and moral improvement of the Penobscot Indians. The tribe consists of about 300, and are represented as "poor, degraded and wretched." It is expected that the society formed for their relief will raise annually about \$100, and Mr. Josiah Brewer, a graduate of Yale College, has been engaged "to take a school at Old Town Island, the principal Indian village, 12 miles above Bangor."

BIBLE SOCIETIES.

A paper published in this city has made some objections to an article relating to the British and Foreign Bible Society, published in the Religious Intelligencer, and has claimed superior praise for the English Society for the Promotion of Christian Knowledge. The paper referred to has also attempted to excite a prejudice against

the American Bible Society and, to say the least, has insinuated that the contributions which are solicited for the purpose of giving the Bible to the destitute, and of sending it to the heathen will be appropriated to the payment for buildings. A description of the building erected for the American Bible Society, we printed some time since, and from the statement then given, and which cannot be controverted, it appeared that some benevolent individuals gave several thousand dollars for the express object of erecting the building which was much needed, and that the whole expense of the building would be defrayed in a similar manner. We state this to remove any prejudices which the paper in question may have excited. The money contributed to the American Bible Society will be faithfully appropriated for the purpose of distributing the sacred volume without note or comment.

It may excite a little surprise, but we assure our readers that it is a fact, and one too which will not be contradicted, that the Society in England for the Promotion of Christian Knowledge, has appropriated FIVE THOUSAND POUNDS, STERLING, (MORE THAN TWENTY-TWO THOUSAND DOLLARS) for the erection of a monument to the memory of the late Bishop of Calcutta!

The following is an extract from the 7th Report of the American Bible Society.

The Managers have sincere delight in announcing, that the Depository of the Society has been completed. The corner stone was laid shortly after the last anniversary; and the building was finished in the early part of the winter. The expenditure for this object, including the ground, has been about \$22,500. Between 8000 and 9000 dollars were obtained from liberal and benevolent individuals, for the express purpose of paying for the Depository; and the remainder of the sum, has been temporarily supplied out of the general funds of the Society. The Board earnestly hope to obtain further contributions towards this object. They solicit such contributions from all whom God, in His Providence has favoured with the means, and who are friendly to the good work. They have adopted a plan of a sinking fund, by the operation of which the sum advanced from the general funds will be repaid, with interest, in a few years; and the temporary advance will not interfere with the business of the Institution, nor result in the diversion of a single dollar from the precise object for which it was paid into the Treasury. This Depository has now been occupied for a number of months, and a sufficient trial has already been made to realize the expectations of those who urged its erection. All the business of the Society is now done under one roof. There is the most ready access to every record and every document, to which reference may become necessary on the part of the Managers, or of any of the Committees. The Officers of the Society have much more easy and frequent intercourse and opportunities to confer together, and to communicate interesting intelligence. The Managers and the Committees have suitable rooms for their meetings; and the Secretaries and the Agent have convenient offices. It is now practi-

cable to carry on the business of the Society with more regularity and system, and to maintain a more constant oversight of all its operations, particularly in the printing and bookbinding departments. And if the requisite means shall be furnished, the Board will be able greatly to extend the business of those departments, and to multiply the numbers of Bibles and Testaments issued from the Depository."

For the Religious Intelligencer.

OPPOSITION TO BIBLE SOCIETIES.

Among the arts by which these noble institutions are opposed, we must assign a large place to *misrepresentation*; and particularly to the assertion either directly made, or not obscurely hinted, that the American Bible Society is a *sectarian* institution.

A gentleman in a certain city, answered the application of the collectors of the Bible Society, for the district in which he resided, by saying that he "thought it best for every society to manage its own concerns." Now when to such an application as that made to this gentleman, no answer but a bare denial is given, nothing further needed be said. The applicants have discharged their duty, in this case at least, an irksome one. To the scrutiny of a higher tribunal we must leave the act of refusal; an act which if we do not condemn, we must at least, be permitted to regret.

When however a man is not content to answer an application of this nature with a bare denial but *makes an implied attack* on the society which those who apply to him represent, a few remarks we humbly conceive may be made.

And pray Sir, we would say (for as your paper is widely circulated it is possible that this page may fall under his eye,) were not these gentlemen attending strictly to the concerns of their own society? Is not the American Bible Society a *National Institution*? Its President is an Episcopalian, the venerable John Jay, a name illustrious in the annals of a great people. Its first Vice President is also an Episcopalian. Among its members are Methodists, Baptists, Congregationalists, Presbyterians, Friends. It is the object of the Society to *distribute the sacred volume without note or comment*. Now it is asked are not those who are engaged in the task of collection for the object of this society, in the correct discharge of their duty, whether they knock at the door of a Presbyterian, or a Churchman, or a Methodist or a Baptist; and is it to be expected that they will be often met with the address "I shall not give, let every society manage its own concerns?"

And does the gentleman feel prepared to admit that among "the concerns" of his own society, the Bible has no place? If he takes this ground, he is consistent with himself. *He cannot be upon any other*. We repeat it—this is a national institution. Persons of different religious creeds here unite for the promotion of the common cause of christianity.

The answer given in this case reminds us of an anecdote which we have somewhere met with and which may be familiar to some of your readers.

In the delivery of a sermon by a distinguished preacher, the whole audience with the exception of one man, appeared to be greatly affected. When this person was questioned respecting his indifference, and asked how he could hear un-

moved the powerful exhortations of the preacher, he replied "Oh, I do not belong to that congregation!"

Q. R.

AMERICAN TRACT SOCIETY.

By an act of the Legislature of Massachusetts, the name of this Society was changed from the "New England," to the American Tract Society. We have received the ninth annual report and have derived much pleasure from its perusal. It appears that during the year 77 tracts have been published, 16 of which are new ones.

Of 13 of the *new* Tracts, the Committee have published 6000 copies each; of 2 of them, 7000; and of one 9000; making 101,000 *new* Tracts published the last year. Of 60 of the *old* Tracts they have published a new edition of 6000 copies each; and of one a new edition of 9000, making in all 369,000. So that the whole number of Tracts published the last year, is 470,000. These Tracts will average about 10 pages each, making 4,700,000 pages; a greater number than has ever before been published by the Society in one year. The whole number of Tracts in the series, now amounts to 157. No. 154 closes the 7th volume. Of several of these Tracts there have been 7 editions, of 6000 copies each, in 9 years.

Of the first 5 volumes 1000 copies have been bound; and 200 copies of the 6th volume. An additional number, of this volume, and 500 copies of the 7th, will shortly be bound, so that all persons who wish, may be supplied with complete sets. These volumes are bound in strong, neat, full binding, gilt, and lettered. They contain 300 pages each, and are sold at fifty cents a volume. Few books, it is believed, if any, besides the Bible, will be more useful, especially to children and youth.

The Committee have also, during the past year, published No. 3 of the Christian Almanack. This Tract of 48 pages with an Astronomical Diary prefixed to it, contains an extensive collection of facts, relative to the present state of Christian and Heathen countries; numerous tables, exhibiting condensed views of the various Benevolent Societies, their origin, means, and operations for evangelizing the world; and also much information, interesting to children and youth, to farmers, mechanics, merchants, ministers, and all descriptions of persons; and it is calculated to be a useful little manual for every family in the country. This Tract has been published for the Society, in Boston; in Washington, District of Columbia; in Pittsburg, Pennsylvania; and in Rochester, New

York. Of those published in Boston, there has been a circulation of nearly 39,000. How many have been circulated, of those published in the other places, the Committee have not yet been informed. If there have been half as many in all, as of those published in Boston, it will make about 58,000 copies. These have probably gone into nearly as many families, and been read by more than 200,000 individuals.

The Committee are now preparing No. 4 of the same Tract; and by availing themselves of their past experience, and of the friendly hints which have been suggested by readers of the past numbers, they hope to make the next numbers still more worthy of the public patronage; and to obtain for it a still more extensive circulation. And it is devoutly hoped, that at no distant period, such a tract will be published in every state, and be found in every family in the country; and that it will bear no unimportant part, in hastening the time when "holiness to the Lord" shall be written upon *all* the publications of men.

By the avails of this Almanack, more than 50,000 Tracts were printed the last year. And every person who purchased one, may have the satisfaction of knowing, that he provided the means for printing a copy of a Tract for perpetual circulation.

The following extracts will show the demand which exists for tracts, and their utility.

A Gentleman from Virginia writes, "I enclose you 80 dollars, on account of tracts which I have sold; and I wish you to send me 100,000 pages more. The demand for Tracts is increasing; and several Auxiliary Societies have been formed."

A gentleman from North Carolina writes, "You can have no idea of the destitute moral state of all this region. We have formed a Tract Society, and wish for a Depository of tracts. If you will establish one here, I will take the charge of it."

A gentleman from Georgia writes, "My business is to request that a Tract Depository may be established at Savannah. Much may be done, in this desolate region, with Religious Tracts. But there is a great difficulty in *obtaining* them. Did you know the wants of the destitute, in this state, you would make every exertion to put something into their hands, which they may read with profit."

A gentleman from Louisiana writes, "Multitudes here are utterly ignorant of the Gospel. A vast field is opening for the distribution of Tracts in English, Spanish, and French. An internal com-

munication is opened with Mexico; and millions of Tracts might be distributed, in that country, to great advantage."

And yet our country is only a small part, even of this continent, which is destitute of Religious Tracts, and which greatly needs a supply. Upper and Lower Canada, Mexico, and all South America, containing a population of many millions of people, deplorably destitute of the means of salvation, are in pressing need of Tracts.

In the vicinity of Bombay, in India, where the American Board of Commissioners have a printing press, are 11,000,000 people all speaking one language. Nearly all of them are destitute of the Gospel, there being only 3 missionaries among them. And, writes one of these missionaries, "The distribution of Tracts is the only possible way in which we can exhibit any portion of the Gospel, to vast portions of the present generation of India. Ministers enough to go, and preach to them the Gospel cannot be obtained. We must print and circulate Tracts, or millions and millions of the present and future generation of India must go down, in unbroken succession through pagan darkness to the grave."

And, writes another missionary, "Tracts can be printed at Bombay in the Mahratta language, as cheap as you can print them in New England. And there is no section of the world where they may be distributed with a prospect of greater usefulness, than in the Mahratta Country. The great body of the people would be likely to receive more instruction from a little Tract, which they could read in 5 minutes, than they would from an entire New Testament; because they would be so much more likely to read it." And after they have read one Tract, they are often anxious to get another, and another. Soon they may read, if they can obtain it, the whole New Testament.

A missionary in Ceylon writes, "We visit from 2 to 3 families in a day. Sometimes we take long journeys, and are out 6 or 8 days; taking with us, some of the boys from the schools. At such times particularly, we feel the need of Tracts. Passing through villages where the Gospel was never before heard, we find hundreds who can, and who *would* read, had we books, or Tracts, to give them. But alas, we have none! No Bible, no Tract, to show the poor heathen how to flee from the wrath to come. The only Tracts which we have ever had, have been written upon the Olla, and procured of course at a great expense. Perhaps in all our missions, we

have distributed 200 obtained in that way. O that we could get a supply printed. Into how many villages could the Gospel be sent by means of Tracts. How many souls, by a *single Tract*, might be saved from endless misery."

An instructress of a school in New Hampshire, received from her minister a parcel of Tracts, to be lent as rewards to her scholars. The Tract on Intemperance, found its way into the families of two intemperate men, and before the close of the season, they manifested an essential reformation.

As a young man, in a neighbouring state, was about to set out on a voyage at sea, a pious friend put into his trunk a parcel of Tracts. While on his voyage, curiosity led him to examine this little bundle. On opening it, his eye fastened on "The Young Cottager." It arrested his attention, and he read it through. And there is reason to hope that it has left an impression on his mind which will *never* be effaced. He separated from his companions, and spent much of his time in reading, meditation, and prayer. He continued this course until his return; when he found that his relish for former pleasure was gone, and he was led to say, "I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness." He has since made a public profession of religion, and relates with humility and gratitude, the kindness of God in causing to be put into his trunk that little Tract.

The Tract entitled "Sixteen Short Sermons," was handed by an aged lady in this state, to a little boy. He read till he came to the third sermon, which is from this text, "All have sinned, and come short of the glory of God." This appeared to be for him. He felt that he had sinned, and in a thousand instances, come short of the glory of God. He became deeply distressed, began from that time to search the scriptures daily, and to seek the salvation of his soul. In a few months he obtained, as he hopes, joy and peace, in believing in Jesus. He was admitted a member of the visible church, has since been preparing for the ministry, and is now about to enter upon its sacred duties. Four other cases of hopeful conversion, and indirectly upwards of 40 cases more, already known to the Committee, appear to have been connected with the reading of only 5 copies of the above mentioned Tract.

In our next we shall publish a list of the depositories of the Society.

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From the Connecticut Mirror.

INTEMPERANCE.

On Tuesday the 5th inst. a general assembly of the heads of families in the city of Hartford, was holden in the State House, to consider the alarming prevalence of intemperance and its concomitants. Hon. Jonathan Brace was appointed Moderator, and Isaac Perkins, Esq. Clerk. The business of the meeting being proposed by the Moderator, sundry gentlemen feelingly and forcibly remarked generally, upon the prevalence of intemperance, and urged the importance of adopting measures to arrest its direful progress, as well from interested motives for the prevention of pauperism, as also the paramount duties of morality and religion. The following resolutions, being presented in course and separately considered, were adopted with great unanimity, viz.—

At a meeting of citizens of Hartford, in pursuance of public notice, to take into consideration the alarming prevalence of intemperance in our country, and such measures as it may be expedient to adopt to check its progress,—

Resolved, That we lament that so much apathy pervades the public mind on a subject so deeply involving the best interests of individuals, of families, and of the community,

Resolved, That we deem it the duty of all good citizens to unite their example, their personal influence, and their efforts to discountenance the unnecessary and intemperate use of ardent spirits; and to aid and encourage civil magistrates in the execution of the laws against drunkenness.

Resolved, That we highly approve of the measures adopted by the select-men to consign to the work-house those who habitually indulge in this disgraceful vice, and thus render themselves nuisances to society.

Resolved, That we view with deep regret the establishment and maintenance of victualling shops in this city, as they are allowed in open violation of an express statute; are injurious to our regularly licenced taverns; as they have a tendency to allure our young men from the habits of sobriety; and, finally, because there is good reason to believe that many of them are nurseries of intemperance and vice.

Resolved, That in our opinion it is the intention of the laws, and required by the public good, that licences to retail wines and ardent spirits, should be granted to none but men of principle and integrity, who would cheerfully contribute their in-

fluence to the preservation of good order and good morals.

Resolved, That it is expedient to form an association in order to unite influence and effort in promoting the object of the foregoing resolutions.

Resolved, That the several printers of newspapers in this city be requested to publish the above resolutions.

The meeting was then adjourned to meet again on Friday, half past 7 o'clock, P. M. at the same place.

ISAAC PERKINS, Clerk.

August 9, 1823.

From the Rhode-Island American.

THE BIBLE ERA.

If there were nothing else, the institution of "the British and Foreign Bible Society," is sufficient of itself to designate the commencement of the nineteenth century, as an era of the very first importance—nothing analogous to which has previously existed. It is fraught with more important consequences to future generations, throughout our world, than all the political changes (simply considered) in the nations, which have been effected by military prowess, from the age of Nimrod to this day. Already has it put into operation, an engine of such moral power, as bids defiance to opposing efforts. It stands pre-eminent, like the sun in the centre of his system; and, by diffusing its benign influence to the remote regions of the earth, it has called into being, and put in harmonious motion, a number of inferior orbs; each in its own sphere, sending forth moral light, warmth and animation, through a dark world of bewildered pilgrims. Already are their eyes fastened on its splendour; and they are coming out from the shadow of death, to obtain a brighter inheritance. The time is passed by for successful opposition. Soon after the British and Foreign Bible Society commenced, Lord Peterborough and a few other prelates of similar cast, seeing it begin to flow in a small rill, *disliking the complexion of its waters*, and apprehending that it might invade their possessions, attempted to obstruct its progress. Immediately it became a river. A second attempt increased it to a torrent. A third, swelled it to a deluge; and they [it appears] were overwhelmed and disappeared.

[And now I say unto all who oppose the free circulation of the Bible without note or comment "*take heed to yourselves what ye intend to do as touching these things*

for if this council or this work be of men it will come to nought. But if it be of God ye cannot overthrow it: lest haply ye be found even to fight against God.”]

From the Methodist Magazine.

THE BEST CIVILIZATION.

“It has been a question among theorists, whether it be practicable to evangelize a barbarous people before they become civilized. This question has been recently completely put to rest, by the most irresistible of all evidence, that of actual experiment. The conversion of the Wyandotts, and some others of our Indians, is a demonstrative proof of the power of the Gospel to reform the savage heart, even before the light of civilization has enlarged his understanding, and changed his mode of living. And this truth is fully developed and confirmed in the early history of the church, and the labours of the primitive preachers and evangelists. When they went forth to preach “Jesus and the Resurrection,” they did not wait for the slow process of civilization to prepare the way for the introduction of gospel truth; but they addressed themselves in the name of the Lord immediately to the heart, and poured the light of divine truth into the understanding; and civilization followed as an effect of religious reformation. So our modern missionaries, following, though at a respectful distance, the footsteps of their venerable predecessors in the missionary field, have witnessed similar results. The natives have bowed their necks to the yoke of Christ, have felt the transforming power of truth upon their hearts, and the work of civilization has commenced under the influence of religious excitement, which, it is hoped, will eventuate in their complete emancipation from barbarian thralldom. Thus, while christianity shall reform the heart, science shall enlarge and refine the understanding, and the arts of civilized life, meliorate and adorn their conduct in domestic and civil society.”

SUMMARY.

The Treasurer of the A. B. C. F. M. acknowledges the receipt of \$4926,65 from June 13th to July 12th inclusive, besides \$565 in legacies and various donations in clothing, &c.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$809,94 in the month of July.

The Treasurer of the American Education Society acknowledges the receipt of \$643,24 in the month of July.

An Episcopal congregation has recently been organized in Albion, Illinois, and the vestry have applied to the Episcopal Domestic and Foreign Missionary Society for a Missionary.

The receipts of the Female Domestic Missionary Society of Charleston, S. C. during the last year, were \$763,75.

HUMAN LIFE.

AN ALLEGORY.—An Extract.

A few mornings ago, as I was taking my walk upon an eminence, which commands a view of the Forth, with the vessels sailing along, I sat down, and, taking out my Latin Bible, opened by accident, at a place in the book of Job, ix. 25. “Now my days are passed away as the swift ships.” Shutting the book, I fell musing on this affecting comparison. Whether the following happened to me in a dream, or waking reverie, I cannot tell: but I fancied myself on the bank of a river, or sea, the opposite side of which was hid from view, being involved in clouds and mist. On the shore stood a multitude, which no man could number, waiting passage. I saw a great many ships taking in passengers, and several persons going about in the garb of pilots, offering their services. Being ignorant, and curious to know what all these things meant, I applied to a grave old man who stood by, giving instructions to the departing passengers. His name, I remember, was the *genius of human life*. “My son,” said he, “you stand on the banks of the stream of *Time*; all those people are bound for *Eternity*, that undiscovered country from which no traveller returns. The country is very large, and divided into two parts: The one called the *Land of glory*, the other the *Kingdom of Darkness*. The names of those in the garb of pilots, are *Religion, Virtue, Pleasure*. They who are so wise as to choose *religion* for their guide, have a safe, though frequently a rough passage; they are at last, landed in the happy climes, where sighing and sorrow for ever fly away; they likewise have a secondary director, *Virtue*; but there is a spurious *Virtue*, who pretends to govern by himself, but the wretches who trust to him, as well as those who have *pleasure* for their pilot, are either shipwrecked or cast away on the *kingdom of darkness*. But the vessel in which you must embark approaches;—you must begone; remember what depends on your conduct.” No sooner had he left me, than I found myself surrounded by those pilots I mentioned before;—immediately I forgot all that the old man had said to me, and, se-

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duced by the fair promises of *Pleasure*, chose him for my director; we weighed anchor with a fair gale, the sky serene, the sea calm; innumerable little isles lifted their green heads around us covered with trees in full blossom; dissolved in stupid mirth we were carried on, regardless of the past—of the future unmindful. On a sudden the sky was darkened, the winds roared, the sea raged, red rose the sand from the bottom of the deep—the angel of the waters lifted up his voice. At that instant a strong ship passed by; I saw *Religion* at the helm; “Come out from among them,” he cried. I and a few others threw ourselves into his ship. The wretches we now left were tossed on the swelling deep; the waters on every side, poured through the riven vessel; they cursed the Lord;—when, lo! a fiend rose from the deep and, in a voice like distant thunder, thus spoke—“I am *Abaddon*, the first born of death—ye are my prey; open thou abyss to receive them.” As he thus spoke, they sunk, and the waves closed over their heads. The storm was turned into a calm, and we heard a voice saying, “Fear not, for I am with you;—when you pass through the waters they shall not overthrow you.” Our hearts were filled with joy I was engaged in discourse with one from the top of the mast cried, “Courage, my friends, I see the fair haven, the land that is yet afar off” I started and awaked.

DEAF AND DUMB.

Specimens of Compositions from the Pupils in the Deaf and Dumb Asylum of Hartford. From the 7th Annual Report.

ON THE DUTIES OF A SAILOR.

A sailor intended to go for employment; hearing of a captain who wished to find a man as a sailor he met him. He asked the sailor, what he looked for when he stood on the wharf. The sailor said “I look for employment.” The Captain said, “will you be employed in managing the ship; how much will you receive from me a month? I will talk with you about it and we agree upon a contract of 12 dollars a month.” The sailor is bidden to be at work on the ropes of the ship: he is persevering in his industry, even in tacking the ropes fast, winding small cords round some kinds of them and braiding the cords, are very difficult. He examines the deck, having cracks opened by the heat of the sun, as his master told him to do it. He examines and mends the riggings which have been lately torn by the violent storm. Throwing a pail out of the ship in the sea, he raises it full of water; discharging it on the deck, he rubs it with a mop. He manages the rudder, in order to go in a direction to a nation. He goes up the mast at the commands of his master, to unfurl the riggings and he comes down. It is his duty to conduct the affairs, and to work actively in the ship, notwithstanding the violence of the storm. He whirls the ropes in a good order,

while the ship is sailing or staying at the wharf. Before a storm seen comes out of the horizon, he will furl the sails and do much business. He manages his affairs in the ship even if the storm is very tempestuous. It is his duty to do business, according to his master's direction. He loads the hold with the articles of a cargo, and sets them in a good order. The hold of the ship is filled with them, and the ship is so heavy that it goes slowly. After its arrival in a place, he puts them out of the hold.

ON THE EXCELLENCE OF THE BIBLE.

This book is more valuable than all other books in the world. It is divided into two parts, the one called the Old Testament, and the other, the New Testament. The former was written by the inspired men directed by the spirit of God; the latter contains the news of the Gospel written by the witnessing disciples, while Christ was on the earth. The Bible informs us of the guilt and sin, of the punishment upon the wicked, of the Saviour who died to save men from dangerous destruction, of the way of the forgiveness by Christ, of the condescension of him, of the mercy at the love of him, and of the happiness which Christ has promised to his disciples. It tells us that we should pity the poor and miserable heathen, who know nothing of the Bible, of their duties, of the condescension of Christ, and of the pardon of Christ, who died for all mankind. The Bible teaches us how to perform our duties, how to do good to others, how to help them in distress, how to avoid temptation, how to love and obey God, how to pray to God to keep us out of dangerous things, and how to pray to God for our parents, for their children, and for our other friends. Conscience of every man tells him that he has done mischief and wrong; and that he is a great sinner. He wants to do what God has said. The Bible says that if he repents heartily of his past sin, and sincerely trusts in Christ, God will forgive all his sins, through the blood of Jesus Christ. We wish to know what God has said. God exists from all eternity, without the beginning of the birth, to eternity but we live in a short time and shall die in this world. God made all worlds and made us, and all creatures; he is a supporter of us while living on the earth below heaven. The Bible tells us that Christ would call us to an account of our past conduct in the day of judgment that he would judge us all between the good and the wicked and take the good at the right to heaven and throw the wicked at the left into hell. The Bible is a very precious gift from heaven, and contains many truths, therefore, we should reverence it.

IMPROMPTU BY MR. WARD

In the minister's Vestry of a small chapel in a village near G——t, the minister having written over the fire place the following verse from Dr. Watts:—

“’Tis to thy sov'reign grace I owe
That I was born on British ground,
Where streams of heav'nly mercy flow,
And words of sweet salvation sound.”—

Our beloved brother Ward (when last in England) subjoined with a pencil the following lines:

“But oh! if in the Judgment-day,
Hindoos and Mussulmen should rise,
And to the Judge of all should say,
‘They heard, but heeded not, our dying cries.’
Portsea, T. C. M.

POETRY.

From the Missionary Herald.

THE FAREWELL.

Land where the bones of our fathers are sleeping !
 Land where our dear ones and fond ones are weeping !
 Land where the light of Jehovah is shining !
 We leave thee lamenting, but not with repining.
 Land of our Fathers ! in grief we forsake thee ;
 Land of our Friends ! may Jehovah protect thee ;
 Land of the Church ! may the light shine around thee,
 Not darkness, not trouble, nor sorrow confound thee.
 God is thy God ; thou shalt walk in His brightness ?
 Gird thee with joy ! let thy robes be of whiteness !
 God is thy God ! let thy hills shout for gladness !
 But ah ! we must leave thee—we leave thee in sadness.
 Dark is our path o'er the dark rolling ocean ;
 Dark are our hearts ; but the fire of devotion
 Kindles within ;—and a far distant nation
 Shall learn from our lips the glad song of salvation.
 Hail to the land of our toils and our sorrows !
 Land of our rest !—when a few more to-morrows
 Pass o'er our heads, we will seek our cold pillows,
 And rest in our graves, far away o'er the billows.
 Jesus, we pray for thy Spirit to lead us.
 Jesus we pray for thy Power to succeed us ;
 Then, when thy grace from our toils shall release us,
 The prayers and the songs of redeem'd ones shall bless us.

TRACT ANECDOTE.

From a Minister in the West of England.

It is the custom in that part of the country where Providence has cast my lot, to give a trifle to the poor at Christmas. For the last twelve years, it has been my custom to give to all who called, a penny and a tract. As nearly as I can calculate, I have distributed from 4,000 to 5,000. Many instances of their utility might be named, but I will content myself, for the present, with the following :—Last year, a decent dressed woman called upon me, and said, "The Lord bless you and the little books, for there was no living with my husband till lately ; he was sitting, one night, with my little girl, who had in her hand the tract *On Drunkenness*, and, looking at him, she said, 'Father, drunkards will never go to heaven.'"
 The father, to hide his feelings, sought retirement ; the Spirit of God sent home with power to his heart the remark of this little child. He has ever since lived soberly and righteously.

A young man, the son of an opulent tradesman in the neighbourhood where I reside, who seldom opened his mouth but to show the abomination of

his heart, had *The Swearer's Prayer* put into his hand ; this was blessed to his soul ; he left off this revolting custom, and sent for a considerable number of the same tract, to distribute to his former companions. He lived but a few months afterwards, but left a dying testimony of a saving change ; and, with pale and quivering lips, almost in his expiring moments, said, "Bless God for the Tract Society !—Oh, what a mercy !—What a mercy !—Blessed man who wrote that little tract !"

RELIGIOUS CELEBRATION OF INDEPENDENCE.

A custom has been commenced, and is annually gaining ground, of celebrating the birth day of our nation by observances strictly religious. The people assemble in the house of public worship ; unite in appropriate ascriptions of praise and thanksgiving to the Great Giver of national blessings ; listen to a serious review of our multifarious privileges, civil, literary, and religious ; and then take up a collection for some object of charity. At least, this has been the forms, of these celebrations, in several places from which we have heard. This was one of the forms, in which this first day in our political year was celebrated in this city. The services were in Park Street Church. The time selected for them was such, as not to interfere with those, which were of a less religious character. The hymns, the prayers, and the Address by the Rev. Louis Dwight, were appropriate. At the close of the whole a collection of \$80 was taken in aid of the American Colonization Society, which is worthy of greater attention, and needs more liberal assistance, than it has hitherto received. At Keene, N H., and we believe, in several other places, there were also, contributions for this Society.—*Miss. H.*

DEDICATION AND ORDINATION.

The new Presbyterian Church in the village of Oxford, Y N. was dedicated to the service of Almighty God, on Thursday July 31st. An eloquent and appropriate discourse, was delivered on the occasion, by the Rev. Edward Andrews, of Norwich.

After the dedication, the Rev. Joseph D. Wickham was ordained to the work of the Ministry. The introductory prayer, by Rev. Charles Avery, of Columbus ; and the consecrating prayer by the Rev. Lyman S. Rexford, of Sherburne. The Rev. Asa Donaldson, of Guilford, delivered the charge ; and the Rev. John Hoyt, of Greene, gave the right hand of fellowship, and offered the concluding prayer.

The occasion drew together a large concourse of people, who appeared much gratified at the services of the day.

We take this method to acknowledge the receipt of \$10 from C. for the benefit of the two Chinese Youth now at Cornwall School. The money was paid over to the Rev. Mr. Stone, agent for the School, who was providentially in this city the same day that it was received. We have usually paid over all monies received for this object to the Agent of the Board of Foreign Missions in this place.

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